

HISTORY
OF
Sandy Grove Presbyterian Church

COMPILED BY

M. A. PATTERSON
AND
A. D. CARSWELL



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Duke Divinity School

PUBLISHED BY
THE MEMBERS OF SANDY GROVE CHURCH
HOKE COUNTY, NORTH CAROLINA

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SANDY GROVE CHURCH

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THE MEMBERS OF SANDY GROVE CHURCH
HOKE COUNTY, NORTH CAROLINA

MINUTES OF SESSION.

History
of
Sandy Grove
Church.

1854. At the Eighty-third Session of the
Sept. Presbytery of Fayetteville, held at
Tigra Church, Cumberland County, N. C.
1st September 1st 1854, the following Minute is
found, viz: A petition was received from
Petition for Sandy Grove, in Cumberland County,
Church requesting Presbytery to organize a Church
organ at that place; which was granted, and Rev.
zation Messrs J. B. McNeill, and R. M. Linn, with Messrs
granted, John McLaughlin and William M. Darned,
were appointed a Committee to organize the
Church, if the way be clear, at their own
Convenience.
- Report of At the Eighty-fourth Session of the Presbytery,
of held at Mount Airy Church, Robeson County, N. C.
Obern- April 5th 1855, the organization of the Church was
mitted. Reported, as follows, viz:
Rev. R. B. McNeill reported, that the Committee
appointed to organize a Church at Sandy Grove

12/6 '34

Flowers C. C. ...

\$ 2.00

1855.

MINUTES OF SESSION.

Sandy Ginn had attended to the duty assigned them,
resided, and organized a Church consisting of
Twenty members and three Ruling Elders.
Peter Monroe This report was accepted and
enrolled as adopted, and the Church ordered to be
Ruling Elder, enrolled. Mr. Peter Monroes, Ruling
Elder from said Church being present,
his name was ordered to be enrolled.

Names of the first
Ruling Elders;

Names of Peter Monroe.
the first
Ruling Elders, Archibald M. Leod
John G. Campbell



David Fairley

DEDICATION

TO

THE MEMORY OF

THE REV. DAVID FAIRLEY, D. D.

Man of God, venerable and saintly Minister of the Gospel, who gave thirty-seven years of tireless service to the Sandy Grove Church, and who entered into his eternal rest October 23d, 1912, this book is affectionately dedicated by

THE MEMBERS OF SANDY GROVE CHURCH

PREFACE

This book is a brief history of Old Sandy Grove Church. We have earnestly endeavored to bring before the eyes of the public the most outstanding events in the history of this church. But to keep the book from being too voluminous some very important and interesting details have necessarily been omitted. We regret very much indeed that some valuable materials were destroyed by Sherman's Army, which would have been a great contribution to this work.

We are greatly indebted to members of the Church, and friends who have contributed so liberally of their valuable time in collecting information, and putting same in the form of manuscripts, which have been used almost verbatim.

We wish to record our deep appreciation of the generous assistance rendered by the following: Rev. Eugene Alexander, former pastor of Sandy Grove Church; Rev. R. A. McLeod, pastor of the Galatia Church, for copying the manuscript of the late David Fairley D.D.; Mr. J. W. McLaughlin of Racford, and Mr. J. McN. Johnson of Aberdeen, N. C

A. D. CARSWELL.

Racford, N. C., August 20, 1925

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HISTORY

OF

Sandy Grove Presbyterian Church

From Manuscript Written by the Late

REV. DAVID FAIRLEY, D.D.

The time of the first Scotch settlements along the Cape Fear, in that part of Bladen County, now Cumberland, is not known with exactness. There were some at the time of the separation of the Province into North and South Carolina, in the year 1729.

Authentic records declare that the Scotch had found the sandy plains of Carolina many years previous to the exile and emigration that succeeded the crushing of the hopes of the House of Stuart, in the fatal battle of Culloden in 1746.

During the Scottish rebellion of 1745, Neill McNeill, a native of Argyleshire, Scotland, came to America and traversed the wilds of New York, Pennsylvania, and North Carolina. In 1747 he visited Wilmington, ascended the Cape Fear as high as lower Little River, and made explorations of the country along its banks, as well as in the neighborhood of Cross Creek, then called Heart's Creek. He returned to Scotland in 1748, and the following year landed in Wilmington with his family and a considerable number of his countrymen, variously estimated from three to six hundred. These settled, some in Anson, others in Bladen, but most of them in Cumberland. Probably the report of those who had settled along the Cape Fear of the mild winters, the open forests, the abundant canebrakes, and wild grass, turned the attention of these emigrants to this part of America, where lands were abundant and cheap.

Soon after the year 1749 Baliol, of Jura, ran a vessel between Campbellton, Scotland, and Wilmington, and every year added to the number of Scotch emigrants, until the Highland Scotch soon formed the majority of the population and controlled the civil and ecclesiastical interests of what is now Cumberland,

Bladen, Robeson, Richmond, Montgomery, Moore, and Harnett counties. These counties comprise the territories which may be designated the "Scotch Settlement" of North Carolina.

From 1749 until 1776, a period of twenty-seven years, those hardy sons of toil had devoted the energies of their minds and bodies to grazing of herds and flocks, and the cultivation of the soil. Their descendants are still found in this section, and are a moral and religious people, noted for their industry and economy, perseverance and prosperity, forming a most interesting and important part of the state. Their present descendants are to be found everywhere in the South and West.

The first religious service of which we have any account among these Scotch emigrants is given by the Rev. Hugh McAden in his missionary tour of North Carolina, and published in Foote's Sketches. He says: "On Sabbath, January 25th, 1756, I rode to Hector McNeill's (evidently of the Bluff), and preached to a number of Highlanders—some of them scarcely knew a word that I said; the poorest singers I ever heard in all my life. Wednesday, rode up to Alex. McKay's, upon the Yadkin road, thirty miles (where Longstreet Church is now located), Thursday preached to a small congregation, mostly Highlanders, who were very much obliged to me for coming and highly pleased with my discourse, though, alas, I am afraid it was all feigned and hypocritical."

The reason assigned for this fear was, that some stayed around the house all night and indulged in drinking in spite of his remonstrance.

On his return to Pennsylvania, Mr. McAden made known the sad story of the religious destitution of the Scotch emigrants in Carolina. It was doubtless through his influence that the Rev. James Campbell, a native of Campbellton, Scotland, but then laboring in Pennsylvania, was induced to cast in his lot among these people and to preach the gospel to them in their own vernacular. Mr. Campbell commenced his labors among the Scotch of Cumberland in the year 1757, and was abundant in missionary labors, necessarily enduring great privations and self-denials in order to give the bread of life to his spiritually perishing fellow-countrymen.

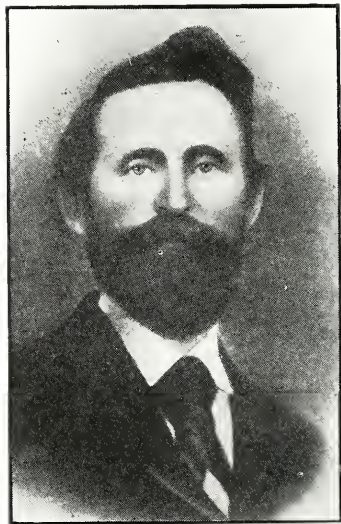
There is no evidence that any minister of religion accompanied the first Scotch emigrants. Perhaps they were as long as ten years destitute of the preached word. This fact, that no minister came with these people, many of whom were pious, and all of whom were accustomed to attend on public worship cannot easily be accounted for. And it had an unhappy effect upon the emigrants and upon their children. Without the public ministrations of the ordinances of the Gospel a sense of religion will soon begin to pass away from the public mind; and the fire will be kept burning only on private altars here and there. The wonder is, that in the circumstances of these colonists, the sense of religion was so well maintained.

For thirteen long years, this worthy evangelist, the Rev. James Campbell, was alone preaching among the outspreading neighborhoods in what is now Cumberland and Robeson. Not until 1770 was he joined by Rev. John McLeod, from Scotland. Statedly he preached at McNeill's on the west side of the Cape Fear, below the Bluff, Clark's on Barbacue, and at McKay's on the Long Street. Dr. Foote's information is that "Longstreet Church was built about the year 1765 or 1766, the time at which Barbacue was built." The Bluff Church was not built until after the death of Mr. Campbell about the year 1787. These are the three earliest church organizations, now dating back one hundred and twenty-eight years. The first ruling elders in Longstreet were Malcom Smith, Archibald Ray, and Archibald McKay.

Sandy Grove Church, the subject of the present sketch is mainly an offshoot from Longstreet Church. It is situated in the sandy plains (hence its name) in the western part of Cumberland County, nearly equi-distant from Longstreet, Bethel, and Bethesda, about eleven or twelve miles from each. It is located on the Fayetteville and Albemarle Plank road, near where it crosses Rockfish Creek. The old field in which the church is located was known then as "Egypt."

The people of this section are the descendants of those early Scotch settlers of whom we have spoken, together with later emigrants from Scotland. Among the first settlers and those now resident, we find the names of McNeill, Smith, McLean, Johnson, McCrimmon, Shaw, Beton or Bethune, Graham, McLeod, Gillis,

McDonald, McCaskill, McIntyre, Lamon, Lamont, McMillan, Campbell, Ray, McRae, McCraney, Martin, McCall, McNatt, McGill, Wilkinson, McFayden, McFarland, McDuffie, Monroe, McKenzie, Blue, McGougan, Leslie, Currie, McDougald, McPherson, Peterson, Clark, Patterson, McKeithen, Cameron, McArthur, Buchan, Black, Wilson, McLaren, Finlayson, Kennedy, Ferguson, All of these names indicate an unmistakably Scottish origin.



J. M. GRAHAM

These people living remote from any church, and many of them having poor facilities for going a long distance, were prompted to seek an organization more convenient, in which they might worship under more favorable circumstances, and also bring up their children to regular church-going habits.

To supply their destitution occasional services were held in private houses by different ministers. The Rev. John McIntyre perhaps was the first minister who attempted to supply this lack. Statedly he held frequent services at the house of Neill McCraney, on the Juniper Creek. A note in the margin of Dr. Fairley's manuscript with pencil, and later than body of sketch, is as follows: "McIntyre preached first at Roderic McCaskill's, McIver at Mc-

Craney's." Owing to his great age and general infirmity, the Rev. Colin McIver occasionally relieved him in this labor of love. The Rev. Archibald Buie and Rev. Archibald Smith also did valuable missionary work through this section.

At length the congregation grew beyond the capacity of the private dwelling, and perhaps to reach a more central point for the neighborhood, an arbor was erected in the old field above the residence of the late Lauchlin McLeod. Here religious services were held during the milder seasons for several years. These were conducted for the most part by the Rev. Colin McIver, who generally preached in the Gaelic language, as most of the worshippers were more familiar with it than with the English, though not exclusively. When these venerable and devoted servants of God, McIntyre and McIver, passed away, their loss was sorely felt in this community. They being so long their spiritual guides the people were greatly attached to them; none could preach and comfort like them, none could give them the word in their native tongue. The Rev. John Monroe, also from the "Old Country," a godly minister of the Baptist Church, kindly came to them several times and preached to them in their own dialect.

But they were Scotch Presbyterians, and looked for their supply of the Word from the Presbytery. So on Christmas day, A.D. 1852, a meeting was held looking forward to the organization of a Presbyterian Church. The meeting was held in the old field where the church now stands. I will relate a little incident that occurred, not at all unusual in those days, but rarer since. While this congregation was assembling on that occasion, the report of a gun was heard nearby. Soon one of their number was seen handling a fine deer, having proved his skill as a rifleman. As late as that, the forests abounded with game.

All the citizens having assembled, Mr. J. C. Currie was chosen chairman of the meeting, which decided to take immediate steps for the erection of a Presbyterian Church. The enterprise met with universal favor. In January, 1853, a canvass was made for the necessary funds, the amount obtained, and the contract was let out to competent workmen.

After the completion of the building, in the summer of 1854, an organization was prayed for at the hands of the Presbytery,

which was granted, and the church organized on the day of 1855. The church was organized with a membership of twenty, and three ruling elders, viz: Peter Monroe, Archibald McLeod, and J. L. Campbell. *

It is to be regretted that the early records of Sandy Grove Church fell into the hands of Sherman's raiders, and were destroyed. Many facts and incidents of its early history were thus lost beyond recovery.

The Rev. Duncan McLean was the first to supply the new church of Sandy Grove. His connection with it, however, was of short



REV. JAMES MCQUEEN

duration, only about six months in the year 1855, when he was succeeded by the Rev. James McQueen, a licentiate of Fayetteville Presbytery, who served it as stated supply until March 27th, 1858, when he was regularly installed pastor for one-third of his time; the other two-thirds were given to Longstreet and Bethesda, one-third each. Mr. McQueen's connection with the church was, at his own request, dissolved in 1865, after a service of nine years. It embraced the period of the late war, hence it was not a propitious period for outward growth. Many in the earlier years of his ministry were added to the church, while in the latter part

the numerical decline was material. This, however, was not peculiar to Sandy Grove, as the burden fell where there were men to go to the front. Many from this church were faithful to their country's call, and went out, never to return. But in the furnace of affliction the faith of many shone brighter, and whether doing their duty on the field of battle, suffering the privations of hospital and prison, or in patient endurance of providing at home, there were not a few members of Sandy Grove who proved faithful unto death, and received the martyr's crown.

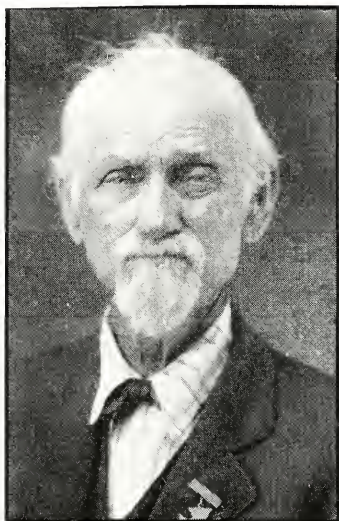


W. J. CURRIE

Was ordained an elder in 1867, and is said to be the oldest elder in the synod of North Carolina.

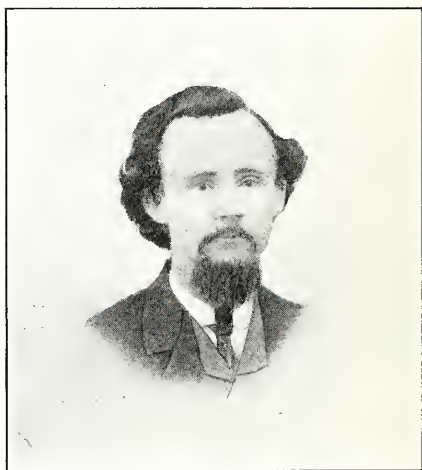
Notwithstanding the adverse circumstances connected with Mr. McQueen's ministry, it was far from being fruitless. While there were no special revivals, by gradual accessions many precious souls were gathered into Christ's fold by his faithful and conscientious ministry, who shall shine as stars in his crown of rejoicing.

After the dissolution of the pastoral relation with Mr. McQueen, the church was vacant until the spring of 1867. During this interval, however, the church was visited with a memorable revival.



W. J. BETHUNE

REV. J. B. MCKINNON



In the winter of 1866 the Rev. R. G. Graves, of Orange Presbytery, preached there twelve days. Notwithstanding the severity of the weather (much of the time snow was on the ground), the congregations were large and attentive. The special presence of the Holy Spirit was manifest throughout. The immediate results of this work of grace were great. New life was inspired into the church, and thirty persons were received into its communion, many of them young men. In the Spring of 1867 the ministerial services of the Rev. J. B. McKinnon, a licentiate of Fayetteville Presbytery, were obtained. He had not finished his theological course, and preached only a few months when he returned to complete his studies. During his absence, the Rev. K. M. McIntyre filled the pulpit very acceptably. It was hoped that permanent relations could be established with the gifted young McKinnon, but it was otherwise ordered. He had preached but a little while after his return when he suddenly heard the summons "come up higher." On the 16th of April, 1868, he was instantly killed by a stroke of lightning while standing in a store at Laurinburg. His last sermon before his death was preached in the Sandy Grove pulpit from the text "I would not live away." Little did pastor or hearers then dream that his earthly life was so near the end, that he would ascend so soon in a chariot of fire to the everlasting life beyond. Alas, "we know not what a day may bring forth."

The attention of the congregation was then directed to the Rev. J. P. McPherson, so long the efficient clerk of the Presbytery, who soon succeeded Mr. McKinnon. He continued to supply the church for five years, until January, 1872, when he left to take charge of Lumber Bridge Church. He was punctual and faithful in the discharge of his ministerial duties, and there was a gradual growth both in numbers and spirituality under his ministrations. He was a great favorite especially with the aged and those who could hear only with difficulty. His strong, clear voice and splendid articulation made him easily and distinctly heard by all. He was social in his habits, and was always welcomed at the homes of his people, and they were sorry when he left them.

Rev. Neill McKay, D. D., was the next stated supply. In the spring of 1872 he commenced giving a monthly service which continued for two years. His superior ability as a man and a



REV. J. P. McPHERSON



REV. NEILL MCKAY

minister was acknowledged by all. The only regret was he was with them so seldom. His home was remote from them, more than forty miles, which made it impracticable for him to do much visiting or preaching other than at the stated appointments. It is rather a remarkable fact that all the stated supplies of this church since 1865 have lived at a distance, not nearer than twenty miles. This has been unfortunate in different respects. They have consequently not had the advantages of pastoral visitation, that comingling of pastor and people, which is often of great advantage to both.

For a few months in 1874, Rev. Kenneth McDonald supplied the church. In the fall of that year, Rev. D. Fairley took charge of the church as a stated supply, giving one Sabbath in each three. This same arrangement continues to the present. It is the longest service by any minister since its organization, a period of nineteen years up to the present.

In all these years there has been much sameness in its history from year to year. The minister has annually endeavored to faithfully discharge his obligations, meeting his regular appointments. In addition to these he has preached at other intervals, as opportunity afforded. His extended field, however, embracing often four or five other congregations, prevented him from doing as much of this as he desired. The people have generally and regularly attended the ministrations of the Word and ordinances with attention and docility, and it is hoped with profit. It has been the uniform custom of this church to observe biannual communion services, usually termed spring and fall sacraments. At these communion seasons, there are usually additions to our membership, more or less, it is the exception when there are none. Perhaps this gradual coming into the church indicates a healthier state of piety than a great influx now and then.

Only once was there a general awakening or revival. It was in November, 1885. Rev. Martin McQueen, of blessed memory, assisted on that occasion. He did nearly all the preaching, and showed himself a scribe well instructed in the things of the kingdom. He preached with unusual fervor and power. God honored the Word. He heard His people's cry. During that precious season of revival, the whole community was stirred, back-

sliders were reclaimed, Christians were wonderfully quickened, while there was a new impulse given to all church work. Forty-one persons were added to the communion of the church, the largest accession in the history of the church during one year.

Sandy Grove Church has sent out three ministers of the Gospel: Dougald, Colin A., and E. Marshall Monroe, all sons of one of its first ruling elders, Mr. Peter Monroe. From its membership it has sent out efficient church officers to Bethesda, Maxton, Red Springs, Laurinburg, Davidson College, and other churches.

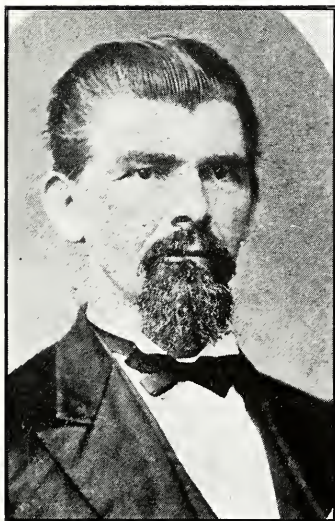
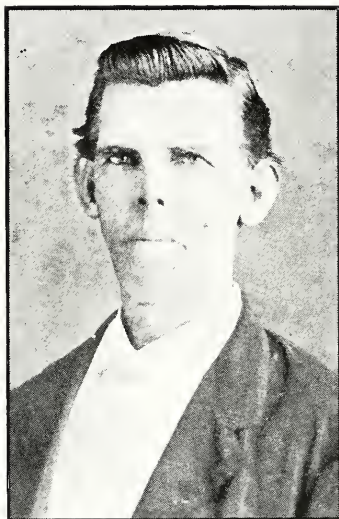
Of the three original ruling elders, only one survives. Mr. A. McLeod is still with us, the Patriarch of the session. Mr. J. L. Campbell died in the service of his country, and his resting place is not known. He was a good man, and much esteemed as a wise and faithful church officer.

Mr. P. Monroe, after a painful and wasting malady, died January 16th, 1888, in the seventy-sixth year of his age. He was a man of great energy, of character and of sterling integrity, a ruler worthy of double honor. His removal was a sore loss to the church as its welfare temporally and spiritually was always near his heart. In his protracted sickness he was wonderfully comforted and sustained by the hopes of the Gospel. He was privileged to see all his children grown up and educated, and three of his sons in the ministry. How forcibly is God's Word illustrated: "Them that honor me I will honor."

In the year 1867 the session was enlarged by the election of William J. Currie and Dougald Monroe. Again, on November 22nd, 1873, by the addition of N. S. Blue, J. A. Gillis, and D. K. McDuffie.

The first deacons were J. M. Graham and Daniel C. McCaskill, but the date of their ordination is not known. Daniel C. McCaskill was killed in battle July, 1863. In 1872, A. D. McLeod and Wm. J. Bethune were added to the diaconate. Again, November 22nd, 1873, D. J. Gillis and John Blue were ordained deacons. Owing to the removal of J. M. Graham to Bethel, of William J. Bethune to the Baptist church, and of D. J. Gillis to the eldership, the board of deacons was again increased on November 21st, 1884, by the ordination of D. J. Patterson and M. A. Gillis.

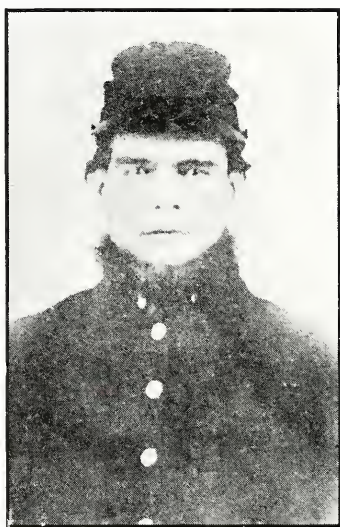
R. McCASKILL



J. C. McCASKILL

D. J. Patterson having been elected to the eldership, and John Blue dismissed to Bethesda, in January, 1891, M. C. Campbell and D. B. Campbell were added to the diaconate.

Sandy Grove has ever maintained an interest in Sabbath school work. In its early history, the schools were allowed to dwindle and die out during the hardest of the winter months to be revived during the Spring. But for a number of years past new life and zeal has been infused into them, and they have been kept up the year round, and are generally well attended. The

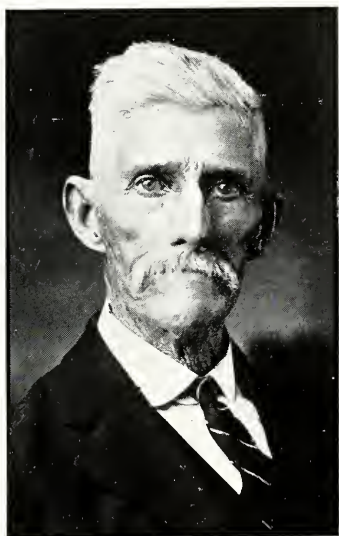


DANIEL McCASKILL

congregation is now divided into three schools, viz: at the church, Cabin Branch schoolhouse, and Blue's schoolhouse. These are all under the supervision of the session, and are so divided that the children may more conveniently attend them. The international lessons and our own catechisms are taught.

The system of beneficence adopted by the church is that commonly observed in all our churches, of taking up collections as often as we meet for worship, following the Assembly's plan. For the last few years there is an increase in the contributions of the church and evidently a more hearty sympathy in every branch

M. McLEOD



A. D. McLEOD

of church work. This church has always endeavored to meet its pecuniary obligations to those who supply it with the ministrations of the word.

Since the organization of Sandy Grove Church, there has never been a permanent academy or school in its bounds. While this is to be deplored, the community has not been destitute of educational advantages. At different points in the congregations, good schools have been kept up, generally through the fall and winter months of each year, affording an opportunity for a liberal education to all.

Here then, for the present, we raise our Ebenezer, thanking God for what He has done for us in the past, and trusting the same hand that has brought us into this grace wherein we stand to lead us through whatever trials may be before us, and to do greater things for the honor and glory of His name. Amen.

DEATH OF REV. DAVID FAIRLEY

A VENERABLE AND SAINTLY MINISTER OF THE GOSPEL PASSES
AWAY AFTER A LONG LIFE OF SERVICE

(*Fayetteville Observer* of October 23d.)

Rev. David Fairley, D.D., died at 10:45 last night in this city, at the home of his son Rev. W. M. Fairley, in his eighty-second year. He had been in declining health for some time.

Dr. Fairley was one of the oldest ministers in the Synod of North Carolina. On the fourth Sunday in May, 1856, he was ordained as pastor of China Grove church. In 1858 he was ordained pastor of Long Street church, in western Cumberland, and during all the 54 years since that time he has been the faithful shepherd of that flock. For many years he has had charge of Galatia church.

At the time of his death, Dr. Fairley was pastor of Long Street, Galatia, and the Church of the Covenant, the latter at Manchester, and also ministered unto Sandy Grove, of which he was once pastor.

He was truly a man of God, patient, gentle, loving, yet firm as a rock in his stand for the right, and with a will of iron to battle against evil doing. His people, loved him for all the years of service and self sacrifice he had given to them. As they sat under his teaching, he revealed unto them the unsearchable riches of Christ. And in all his long ministry, he went in and out among them burying their dead, christening their children, marrying their sons and daughters, deeds which marked in him the perfect man, who day by day, leaning upon that Gospel which he preached, was able to say exultingly, "I know in whom I have believed," for in simple faith he found the strength to do His will.

Dr. Fairley was a brave Confederate soldier, and served as chaplain in the 27th N. C. Regiment 1862-64. He was the beloved and honored chaplain of Camp No. 852, Confederate veterans. No man has lived and died in the Upper Cape Fear section, who was more universally loved and honored than the venerable David Fairley, and the news of his death will bring sadness to many households, especially in the rural districts where he labored.

Dr. Fairley is survived by his wife and seven children—three sons and four daughters, as follows: Mr. A. M. Fairley of Laurinburg, Miss Kate Fairley of Fayetteville, Mr. D. M. Fairley of Manchester, Rev. Watson M. Fairley of Fayetteville, Mrs. S. N. Harrell and Mrs. Janie Roberson of Tarboro and Mrs. A. G. Carter of Sanford. The bereaved family have the deep sympathy of this whole section.

The funeral will be held tomorrow from the First Baptist church at 3 o'clock, and the burial will be in Cross Creek cemetery. The Presbyterian church is undergoing remodeling and cannot be used.

SANDY GROVE, September 7, 1879

A Pastoral letter was adopted by the session of this church and ordered to be read from the pulpit and a copy of it to be sent to those members that are irregular in their attendance upon public worship, which is as follows:

Christian Bretheren. As office bearers in the church of God, it is made our solemn duty to maintain the spiritual government of the congregation over which we are placed. In order to effect this we are to inquire into the knowledge and christian conduct of the members of the church—to admonish, to rebuke, to suspend, to exclude from the sacraments those who are found to deserve censure and to concert the best measures for the spiritual interests of the congregation.

It has been to us a source of painful solicitude that there are some under our jurisdiction, members of the church, who neglect or despise the Divine Ordinances. We have observed on the part of some great irregularity in their attendance upon public worship, others have well nigh deserted the house of God and forsaken our solemn feasts. There may be in some instances a just cause of detention from public worship, but for the most part we fear it is from sheer neglect.

Under this apprehension we feel constrained to address you this Pastoral letter in christian love. We hope by this method to stir up your pure minds by way of remembrance. You will remember that the religious worship of God both public and private with the expounding and preaching of the word, the administration of the Sacraments, the offering of prayer and the singing of the praises of God are among the means of grace established by Christ for the salvation of men. To the natural man these Ordinances are “foolishness,” yet their purpose is to awaken, enlighten and quicken him. To the believer they are precious, and are designed to make him grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

They afford the fullest and clearest manifestations of the divine glory on this side of Heaven. Yea, they were instituted by Christ for the display of his own honor and glory. He is glorified by our owning him and making a public profession of his name. He designed also, our good, through this medium we have access to Him and communion with Him. What a mercy such arrangements are made! Any just consideration of these immense resources of God’s Church and people ought to fill our hearts with awe and joy. These sacred institutions are not to be despised or condemned by any without incurring great guilt. It is no small matter to slight or neglect the precious ordinances which God has appointed

for our salvation. Profanely to withdraw ourselves from them or to absent ourselves for trivial causes is to dishonor Christ and to trample upon his authority. It is to slight our privileges and to pour contempt on God's gracious condescension. It is to trifle with things beyond expression important.

Remember, brethren, we "watch for your souls as they that must give an account." Most affectionately do we caution you against this sin, and that you heed the apostolic exhortation "for-sake not the assembling of yourselves together, as the manner of some is." It is our christian regard for you and love for the peace, purity and welfare of the church of Jesus Christ that has prompted this letter which is sent to you by order of the session.

Closed with prayer,

J. A. GILLIS, *Clerk.*

SKETCH OF PETER MONROE'S FAMILY

No history of Sandy Grove Church would be complete without special mention of Peter Monroe and the members of his family. Mr. Monroe and his wife, who before marriage was Isabella Jane Cameron of Cameron Hill, were deeply religious and much interested in education of a religious type: Mr. Monroe was an architect and contractor in the early days of his life and a considerable portion of his work in that line was the construction of churches and school buildings. He designed and built a court house and jail in Montgomery county as early as 1845. Some time after that he built Pee Dee Presbyterian church, in 1850 Spring Hill Baptist Church and Montpelier Presbyterian Church, Bethel in 1852, also in the same year Laurinburg Academy. In 1854 before building a house for himself he built the Sandy Grove church, but had moved into that locality buying a house for a temporary residence, but later built and made that his permanent residence. While engaged in erecting church and school buildings Mr. Monroe and his faithful wife were raising and training several sons and one daughter who were later to take prominent places in the Presbyterian church and in the work of education. The last church building of any note, constructed by Mr. Monroe was Galatia in Cumberland County, in 1862. The oldest son Evander Monroe

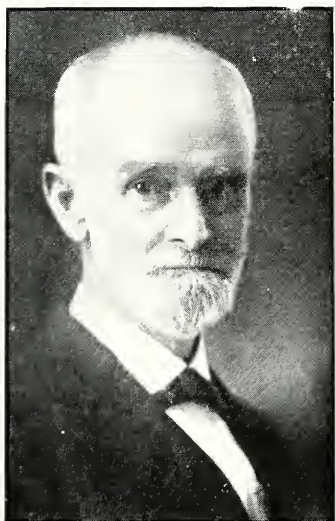
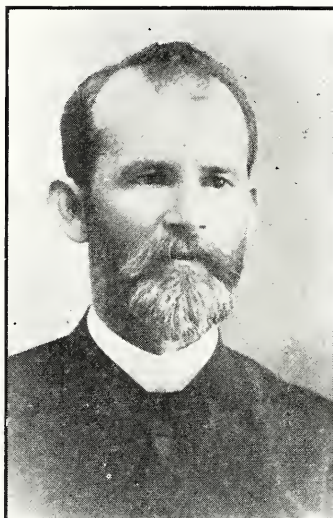
had decided to consecrate his strong young manhood to the Gospel ministry, but having responded to the call of his country during the war between the states his life was lost in February 1865. Two sons besides Evander served in the Confederate army, C. A. Monroe and Dougald Monroe. These two with a younger brother



MRS. PETER MONROE

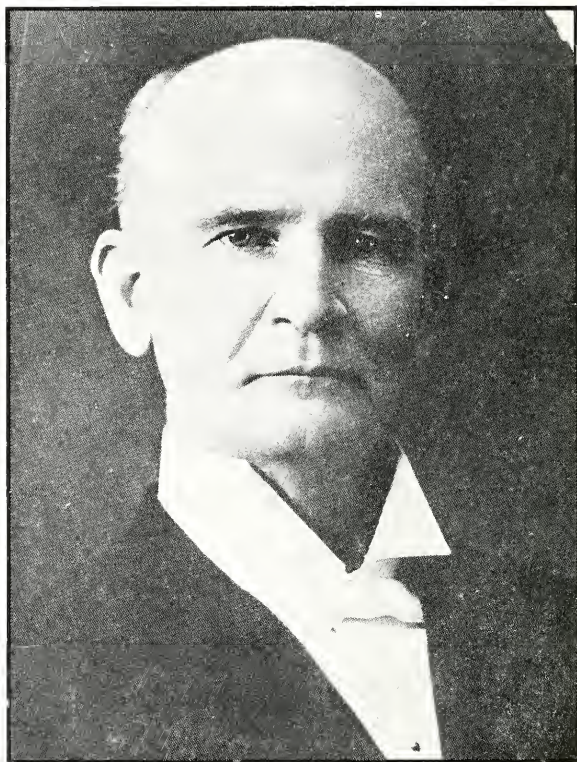
E. M. Monroe after graduating at Davidson College and completing full courses at Union Theological Seminary, entered the Gospel Ministry, all three being licensed at the same time. The next son in order, A. C. Monroe, the only one who did not complete his course in college, settled at the old homestead after giving most of his life to teaching and was engaged in farming. The next son J. P. Monroe engaged in teaching for several years after graduation at Davidson College, after which he took up

REV. COLIN MONROE, D.D.



REV. DOUGALD MONROE

the study of medicine and is now one of the leading physicians in North Carolina. The one daughter Margaret J. Monroe after graduation at Peace Institute was married to Malcolm J. Blue and located in Orange County, N. C. It would be interesting to follow the history of the descendants of this family, however, time and

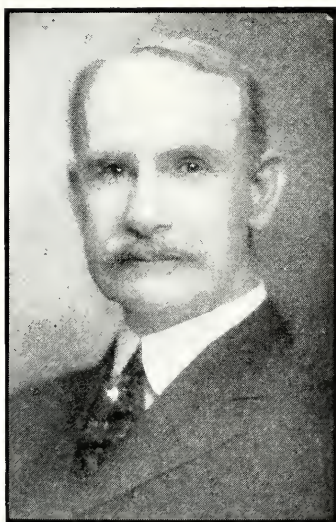
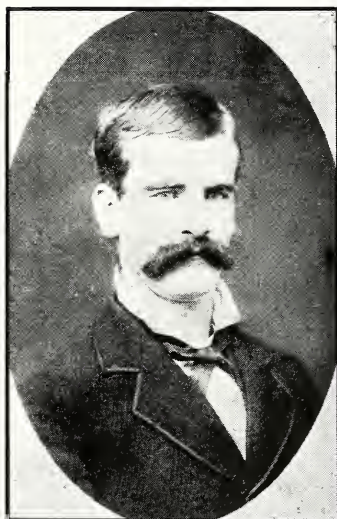


REV. E. M. MONROE, D.D.

space in these annals forbid, suffice it to say, wherever they have gone they have furnished proof positive that piety, perseverance, and Presbyterianism constitute a valuable asset in any community.

The Session Adopted the Following Resolutions: In Respect to the Memory of Peter Monroe:

A. C. MONROE



J. P. MONROE, M.D.

It is with unfeigned sorrow that we, the Session of Sandy Grove Church, record the death of our beloved Brother and fellowlaborer, Peter Monroe. He died of cancer January 17, 1888, in the 76th year of his age. Mr. Monroe was an important factor and was associated with the history of the church from its organization, being one of its first Elders. He took the deepest interest in temporal and spiritual welfare, supporting it by his means, influence and prayers. He was fully in sympathy with its every scheme which had for its object the moral and religious development of his community.

Mr. Monroe was twice married. He had six sons and one daughter by the first marriage. The eldest son fell in the cause of his country. The crowning joy of his life was to see his children all educated and hopefully converted, three of them serving the God of their father in the ministry and one a Ruling Elder.

Whereas, it has pleased our Heavenly Father to call our Brother from the church militant to the church triumphant; therefore

Resolved, That in this afflictive visitation we bow submissively to the Divine will, humbly acknowledging His unerring wisdom and sovereign right to do as seemeth Him good.

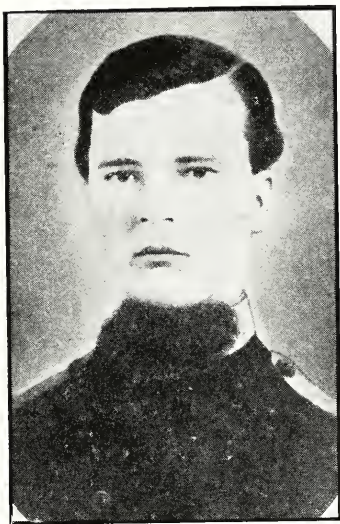
Resolved, That we bear testimony to the character of him as a man of unaffected piety, zeal and disinterested devotion to all the interest of our beloved Zion.

Resolved, That we cherish a grateful remembrance of the many estimable qualities that adorn the character and life of our departed Brother, his genial spirit, his courteous address, his conscientious devotion to duty.

Resolved, That while our grief in being called to part for a season with our Brother, finds in words no adequate expression. We can but give thanks to God for the years of our happy companionship with him, and for the noble example he leaves us of a life consecrated in all its remarkable activities to the service of his blessed Lord and Master.

Resolved, That we extend our sincere sympathy to the family of our Brother, commending them by these words and our prayers to Him who came to preach good Tidings to the meek, to bind up the brokenhearted, to comfort all that mourn, to appoint

EVANDER MONROE



MRS. MARGARET J. MONROE BLUE

unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Resolved, That the foregoing resolutions be entered upon the minutes of the Session and that the Secretary be requested to send a copy to the family of our deceased Brother.

By order of the session,

J. A. GILLIS, *Clerk*.

HISTORY OF SANDY GROVE CHURCH FROM 1893-1916

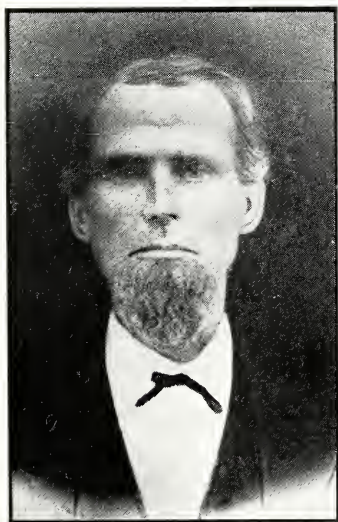
As Dr. David Fairley stated in a preceding article, he began to serve Sandy Grove as stated supply in 1874. Unfortunately his manuscript was discontinued in 1893. However Dr. Fairley continued to serve as stated supply two more years, until 1895 when he was called as pastor. He served as pastor until he tendered his resignation April 21, 1898.

About this time the church suffered a great loss in the death of three of her Oldest Elders: Archibald McLeod, John A. Gillis, and Duncan J. Patterson; and also Messrs. Angus Ray, Malcomb Monroe, and Alex. Blue. These men spent their lives in the church and community, and wielded an influence for good, perhaps greater than that of any other like number of its members.

Perhaps the greatest mistake the church ever made was to fail to establish a high school within its bounds to educate its own children. As the people began to awaken to the necessity of education many of them moved away, nearer to schools. About 1898 Neill S. Blue, J. A. Blue, Daniel McKeithan, D. K. McDuffie, and Mrs. Catherine Gillis moved to Raeford; Mrs. Flora M. Ray, to Sanford; and M. C. Campbell, to Florida.

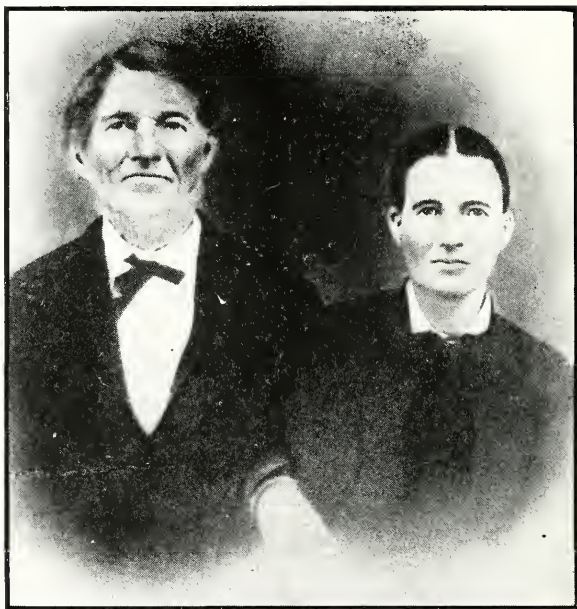
While some of these have never moved their membership and are still among the most loyal supporters of the church, most of them however did move their membership, and the children of these parents joined other churches. This, to a great extent accounts for the falling off in membership from 120 in 1894 to 43 in 1905.

D. J. PATTERSON



JOHN A. GILLIS

In the two summers following Rev. David Fairley's resignation as pastor, in 1898, and '99 his son, Candidate Watson Fairley supplied the pulpit for three months each. In the period from then until 1902 the church was supplied for short periods each by Rev. W. R. Coppedge, Rev. R. W. Alexander, Rev. M. N. McIver, Licentiate J. A. Calligan, and Candidate T. S. Hauey.

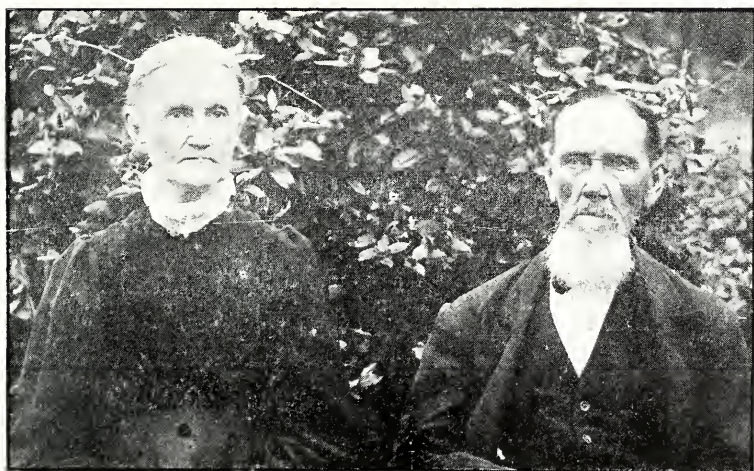


MR. AND MRS. ANGUS RAY

In 1902 Rev. David Fairley returned to the church as stated supply and served until April 1911 when, on account of the infirmities of age, he, being 81, asked Presbytery to relieve him of a part of his work, including that at Sandy Grove. His request was granted, thus closing a service of 33 years as pastor or stated supply of the church. During the four years from 1898 to 1902 the church was without a regular pastor but was supplied by a candidate, but Dr. Fairley also preached several times each year. He was closely connected with the work of the church for 37 years.



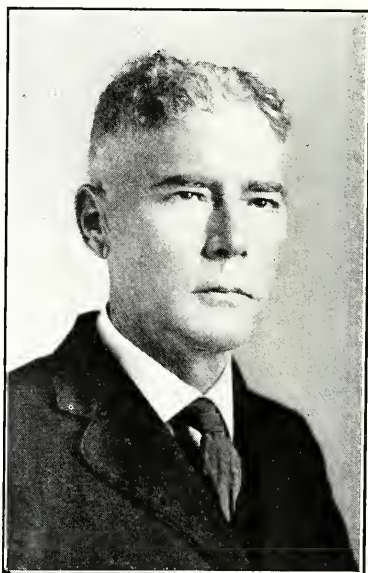
D. J. GILLIS



MR. AND MRS. D. K. McDUFFIE



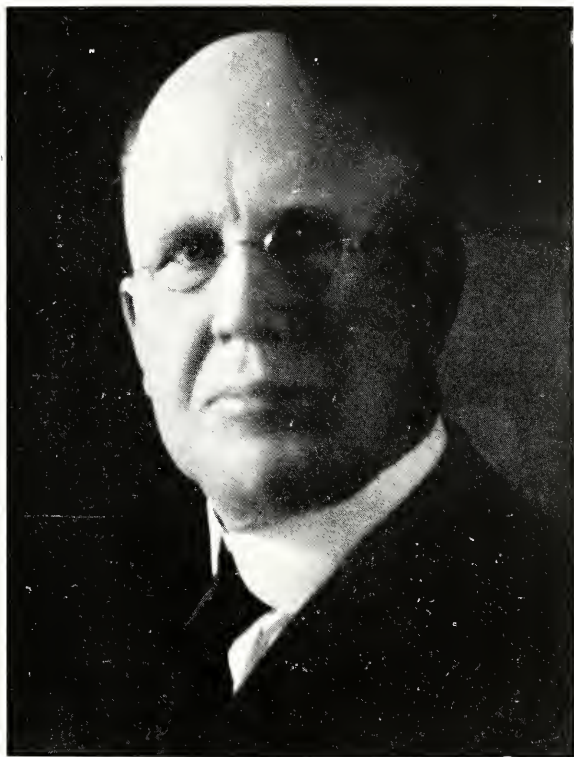
REV. W. M. FAIRLEY, D.D.



REV. J. A. CALLIGAN

During the summer of 1909 in appreciation of his services and to show their love for him the church presented Dr. Fairley a gold-headed cane, purchased by 57 contributions.

In April, 1909 revival services were held by Rev. D. Fairley, assisted by Rev. L. W. Curtis; 12 new members were received.



REV. W. C. BROWN

All along it was deemed necessary that new officers should be elected. On August 11, 1901 John J. McFadyen and M. A. Patterson were ordained elders; and S. J. Cameron deacon. On June 17, 1917 S. J. Cameron, H. J. Rogers, and Lonnie Currie were ordained elders; and D. N. Leslie, E. W. Cameron, Alex B. Cameron, deacons.



REV. J. D. A. BROWN



REV. W. A. McLEOD, D.D.

In 1911 and 1912 Rev. W. C. Brown supplied the church giving one evening service a month for six months. In 1913 Rev. J. D. A. Brown came as stated supply and continued to serve as such until



MR. AND MRS. D. B. CAMPBELL

April 1915. Through the summer of 1915 the church was supplied by Robert T. Wallace, a student from Union Theological Seminary, Richmond, Virginia. This most excellent young man

did a great work for the church. In August, just before Mr. Wallace's labors ended, Rev. W. A. McLeod, D.D., assisted by Rev. W. C. Brown, held the most gracious revival the church had enjoyed in many years. They preached the word with such power and eloquence that the whole church was revived and strengthened, and 17 members were added.



A. V. RAY

The church was without a regular preacher through the winter of 1915-16 and until June 4, 1916 when Rev. Eugene Alexander took up the work as pastor. (I now leave the history with him.)

ROLL OF MINISTERS

Rev. Duncan McLean, supply, 1855.

Rev. James McQueen, pastor 1858-1865.

Rev. John B. McKimmon, supply, 1867-1868.

Rev. Kenneth M. McIntyre, supply, six months.

Rev. James P. McPherson, supply, 1868-1872.

Rev. Neill McKay, D.D., supply, 1872-1874.

Rev. Kenneth McDonald, supply, six months, 1874.

Rev. David Fairley, supply, 1874-1898.

Candidate Watson Fairley, six months, 1898-1899.

Rev. R. W. Alexander.

Rev. W. R. Coppedge,

Rev. M. N. McIver,

Licentiate J. A. Calligan,

Rev. T. F. Haney,

} Supplied from 1898-1902.

Rev. David Fairley, supplied, 1902-1911.

Rev. W. C. Brown, supplied, 1911-1912.

Rev. J. D. A. Brown, supplied, 1913-1916.

Rev. Eugene Alexander, 1916-1923.

Rev. A. D. Carswell, 1924-1925.

Roll of Ministers sent out

Dougald Monroe, Licensed at Center April, 1876.

Colin Monroe, Licensed at Center April, 1876.

E. M. Monroe, Licensed at Center April, 1876.

NAMES OF THE TRUSTEES

John C. Currie

Angus Ray

Neill McK. Blue

Duncan J. Patterson

L. A. Blue

Samuel J. Cameron

Murdoch Campbell

Alex B. Cameron

Neill A. McFadyen

THE REGISTER OF ELDERS

Name	When Ordained	When Dismissed	Died
Peter Monroe.....	1855		January 14, 1888
Archibald McLeod.....	1855		November 27, 1895
John L. Campbell.....	1855		August, 1862
William J. Currie.....	1867	Center, 1877.....	
Dugald Monroe.....	1868	Began to preach.....	April, 1876
John A. Gillis.....	1873		January 16, 1896
Duncan K. McDuffie.....	1873	Rae ford, 1900.....	
Neill S. Blue.....	1873		
John P. Monroe.....	1884	Durham, 1886.....	
Duncan J. Gillis.....	1884		
Murdoch McLeod.....	1884	Shiloh, 1889.....	
D. J. Patterson.....	1890		April 27, 1898
A. C. Monroe.....	1891		July 15, 1920
J. J. McFadyen.....	1901		November 20, 1910
M. A. Patterson.....	1901		
Samuel J. Cameron.....	1917		
H. J. Rogers.....	1917	M. E. Church, Lumberton, 1919.....	
Lounie Currie.....	1917	Buckingham, Va., 1919.....	

THE REGISTER OF DEACONS

Name	When Ordained	When Dismissed	Died
John M. Graham.....		Bethel, 1881.....	
Alexander D. McLeod.....		Philadelphus, 1885.....	
Daniel C. McCaskill.....			July 4, 1863
William Bethune.....		Baptist Church, Bunns Level, 1885.....	
John Blue.....		Bethesda, 1889.....	
Duncan Gillis.....	1873		
Duncan J. Patterson.....	1884		
Murdoch A. Gillis.....	1884		
D. B. Campbell.....	1890		February 24, 1910
Murdoch Campbell.....	1890		
Samuel J. Cameron.....	1901		
D. N. Leslie.....	1917		
E. W. Cameron.....	1917		August 15, 1925
A. B. Cameron.....	1917		

MY PASTORATE AT SANDY GROVE CHURCH, 1916-1923

EUGENE ALEXANDER

It would be impossible, should it be desirable, for one to reduce to writing all the impressions and facts about this pastorate of seven years. There are, however, many facts that may be of in-



REV. EUGENE ALEXANDER

terest to the present generation of those whose memories are still green with the events of the days gone by and whose hopes have always been unfailing, as well as those who follow after us. To the writer it is with mixed pleasure and gratitude that that period of his life is recalled.

In June of 1916 the pastorate was begun with fear and trembling, although there was a hospitality and friendly spirit which is peculiar to Sandy Grove Church. Throughout the seven years

there were few times, if any, that there was not a handshake from everyone present, nor was there ever a stranger or visitor who on departing felt slighted. The people were Scotch, loyal, sincere, dependable and cordial. It was easy to make friends with a people like this, altho they were reserved in word and deed. There was a sincerity and cordiality in this people that is unsurpassed in any people with whom the writer has come in contact, and his lot so far has been in pleasant places. Although not a huntsman by nature, nor a good shot, it was a most pleasant recreation to go "deer driving" over the old hills and streams with the Camerons and Blues and Rays. It was a good day's work to follow Mr. Sam Cameron, age seventy-five, from sun-up till two or three o'clock on a deer hunt. Another deer hunter of no mean reputation was Mr. David J. Ray, who used "Old Never Miss" with unerring accuracy. "Old Never Miss" was a 42 inch barrel muzzle loader. And those hunts were not always fruitless, as the rugs on our floor will testify. In fact, a turkey hunt with Mr. H. J. Rogers, or a bird hunt with Ed, Alex or John Cameron or any of those good hunters in that section was a treat.

The old Sandy Grove Church, built by Peter Monroe in 1853 and '54, was in poor repair. With the exception of an occasional supply, and a student supply in the summer of 1915, the church had been without a pastor since the death of the beloved Dr. David Fairley in 1912. Never shall the writer forget the first services held in this church. Built after the style of all the churches of that period, the pulpit was high and lifted up, and located at the front of the auditorium between the two front doors. This arrangement caused the congregation to get a good view of the minister, as well as all who were entering the church, quite a distraction if there were many late arrivals. One great advantage to this arrangement of a church was that the audience filled in from the front, and they watched the minister. The space used by the colored people of the olden days was in the extreme rear, with a side door entrance. The building was of the finest heart pine timber, a square box shape with pyramid shaped roof.

The officers of the church were: Elders, N. S. Blue, D. J. Gillis, M. A. Patterson, A. C. Monroe; deacons, S. J. Cameron, M. A. Gillis, D. N. Leslie and Vance Ray. To this number were added

in 1917: Elders, S. J. Cameron and H. J. Rogers; deacons, A. B. Cameron and E. W. Cameron. These officers were unusually faithful in discharging their duties and attending the services of the sanctuary. It seemed strange that there was little interest in Sunday school in this church. There were, however, comparatively few children in the congregation. The only explanation found was in the great distances many of the people had to travel to get to the church. The roads were the ordinary sand rut variety. A high compliment to the desire for public worship on the part of some of the families was that they would start early and walk five to seven miles to the church, summer or winter.

Late in the winter of 1916-17 a movement was begun to repair and remodel the church, which met with a hearty response, not only from the membership of the church, but among the former members of Sandy Grove, living in other places, as far away as Alabama, Florida and Georgia. The pulpit was erected at the other end of the building, with less elevation, new windows were placed and a small vestibule with a steeple was added at the front. The seats were rearranged and flues and stoves added, and a new roof was put on. This work was done under the direction of the late Mr. C. E. Brown, son-in-law of M. A. Gillis and a member of the church. After these improvements were completed and paid for the church was painted inside and out. It is a neat, attractive house of worship with seating capacity of about 250. The cost of these improvements was over \$1,300. Today it stands as a landmark amid the round pine timber that has been preserved on the ten acres of land that the church once owned. It can be seen from a great distance in all directions; from several points on the State Highway No. 70, Aberdeen to Raeford, it is visible. A very clear view of it can be had from this highway where it passes the State Sanatorium. It is a shrine in the hearts and minds of a devoted and loyal people that are now scattered, not only over North Carolina, but over many states in this great nation. Some of those who first worshiped God at this old church are now citizens of Virginia, Georgia, Florida, Alabama, Mississippi, Texas and Oklahoma.

During the winter of 1923 a heavy double strand wire fence was erected around the cemetery. It is on steel posts set in concrete

bases. This, with the simple white markers that were placed at the head and foot of every unmarked grave, adds to the appearance of the sacred old bivouac of the dead. Fifty-seven graves had tombstones, and markers were placed at ninety-one, so there are a hundred and forty-eight graves marked, and so far as is known there is not one unmarked. Perhaps there are few church cemeteries in the state where all the graves are so well marked. The cemetery is protected as never before; the graves are permanently marked; a duty to the beloved ones has been discharged. This work was done most largely by Mr. Daniel Brock, a former member of the church, and the writer, at a cost of about \$400.

During the two years, June, 1916, to July, 1918, before the writer entered the U. S. Army, the membership of Sandy Grove Church was faithful and regular in attendance on the services which were held on the first and third Sundays. There was little growth in the membership of the church during these years. Rev. L. Smith, Superintendent of Home Missions in Fayetteville Presbytery, assisted the pastor in a series of services in November of 1916. They were well attended and there were two additions to the church on profession of faith. At this time all those in the community who were old enough were members of the church. There was a marked increase of interest and contributions to the benevolent causes of the church, as well as for the purpose of its repair.

There was a comparatively large nonresident membership, and the resident membership was well scattered. Many of the homes were hidden down on the sides of the hills, as it was characteristic of the early settlers in any section to seek the springs and streams. Naturally the pastoral work was difficult, but with a Ford it was possible. On one occasion during the fall of 1916 on a tour of the congregation it was necessary to cross Gum Branch. It was deep and a little swollen—too deep for the Ford, but midstream was reached before the fact was discovered. Fortunately, it was on a little traveled road. The only thing to do was to follow the example of the well-known county treasurer and patriarch, Wm. J. McCraney, and take off shoes, get out and push. It was cold, but necessary. It is best to have bridges over such streams!

It was a pleasure to visit the people of this congregation. You

were welcomed with sincerity instead of with demonstration. Although the sandhill land was often the subject of jest and jibe, on it dwelt the best livers of that great section of the state. In this very section about old Sandy Grove Church there flowed a stream of gold from the round pine timber in the form of turpentine and rosin. Later the lumbering industry stripped the hills, leaving only the black-jack. Farming naturally followed. Today there are millions of small pine sprouts growing; in fifty years or more another stream of gold will flow if forest fires are prevented.

In July, 1918, the writer entered the army and after a period of five weeks' training in the Chaplain's School at Camp Taylor, Ky., was commissioned as First Lieutenant and Chaplain, U. S. Army. The church granted him a leave of absence for the duration of the war. On September 5th he was assigned to the 71st Infantry, 11th Division, training at Camp Meade, Md. On January 25, 1919, he was ordered to Newport News, Va., and later to Hoboken, N. J., for transport duty on board the U. S. S. "Liberator." One trip across was made between February 28th and April 2nd. Six days were spent in France—Paris in particular.

In the fall of 1918 the Government was persuaded that this section of Hoke County with a part of Cumberland County was needed for an artillery range—an area of 120,000 acres of land. The people of this section were sincerely patriotic and for the sake of country were willing to give up homes and farms in order that Uncle Sam might train troops for the foreign service. This territory was ideal for such a project from every point of view. It had been falsely reported to governmental authorities that these lands could be bought for a song, a few dollars per acre. The government land agents came to find that this could not be done, except in cases of colored land owners and a few others who seemed to have been frightened into selling out. In fact, after the Armistice was signed the majority, not being able to see the need of the range as a wartime measure, opposed the coming of the camp and were unwilling to sell their holdings at any price. Then began on the part of the government agents a bitter, unwarranted and unfair struggle to buy the lands. So-called appraisers rode over

these lands time after time, some of them citizens of Hoke County. They seem to have been under the dominance of the government representative. Many of the appraisers were not under oath. They worked for a per diem. For those reasons their services were undesirable and unacceptable to the land owners. Having failed by this method, the government brought condemnation proceedings against the land owners. The Federal Court, Judge Henry G. Connor presiding, appointed court appraisers and they went over the land. Judge Connor himself made a hurried tour of the range before handing down his decrees. In the summer of 1922 the decrees were handed down, and they were far from satisfactory. 1918 to 1922 were four long years of anxiety and worry. During these years affairs in this section were at a standstill. There was no assurance of being permitted to cultivate and gather a crop. The labor in the section had moved out. There were about four hundred families in all affected by these proceedings. These four years were a total loss to those affected, in addition to the mental anguish and uncertainty prevailing. This procedure seems to have been the most inconsiderate and unfair that has ever evolved from a red-tape-burdened government. Only those who have been intimately affected can comprehend the conditions prevailing and the mental, moral and financial hardship endured. These hardships were endured at the hands of the government by a people as loyal and patriotic as ever breathed the fragrant, pine-laden air of a free country. Fathers and mothers had given their sons to the service of country. They observed meatless, heatless, wheatless and sweetless days. They bought Liberty Bonds and War Savings Stamps; they gave to the Red Cross and welfare organizations. At least one notable and respected citizen was ready to turn over his realty holdings—and they were very considerable—for government use for duration of the war. Another, a daughter of this old church, offered her inheritance for the relief of the suffering soldiers, for she had not a son old enough for the Army. Naturally in the post-war days, during those anxious four years came the question, why this delay? Why this treatment at the hands of our own government?

During this period—1918-1922—many people moved out of the community. Services were continued at Sandy Grove until

January 1, 1923, even after the reservation was occupied, through the courtesy of the commanding officer of Camp Bragg. During 1922 practically the whole congregation had moved to Raeford. On September 9th, 1923, there was a Home Coming Service at the old church. More than two hundred of the old Sandy Grove folk were present. Rev. Dougal Monroe, who has since gone Home, preached and the writer assisted in administering the Communion of the Lord's Supper. This occasion was especially notable because of the fact that it marked the end of fifty years of continuous service in this church of one of its elders, Neal S. Blue. Among the many faithful and loyal members and officers of this church his services are outstanding and remarkable. He was ordained an elder in early life and has ever been zealous and faithful in the performance of his duties. He was ever on the alert to relieve suffering and uplift his fellowman. He was a loyal supporter of his church. He was a firm believer in Christian education and has contributed wisely and liberally to at least two of our Presbyterian schools: Davidson College and Flora McDonald College. He was missionary in spirit, as is evidenced by the establishment of the Bennie Blue Memorial Hospital at Hsuehoufu, China.

The pastorate in the old Sandy Grove Church was a happy one, full of rich, unique experiences among a people who were sympathetic and appreciative. For the writer it was his first pastorate; for Sandy Grove Church he is perhaps the last pastor. "Hope springs eternal in the human breast." If this old church is never reestablished in this world, may there be an unbroken circle when we have crossed the bar. It is impossible to pay a just tribute to many of the sterling characters of this old church, or to express adequately my feeling of genuine affection and esteem for the people of Old Sandy Grove. May God bless every one of them.

ACTION OF THE CONGREGATIONAL MEETING OF SANDY GROVE PRESBYTERIAN CHURCH, APRIL 2, 1922

Election of Trustees: On motion the congregation elected as trustees, Frank S. Blue and Alex Campbell, in addition to S. J.

Cameron, Alex. B. Cameron and Neal A. McFayden, who have heretofore been elected and are serving in that capacity.

The following request was made of Fayetteville Presbytery concerning the trustees of this church:

That Fayetteville Presbytery be requested to elect trustees for the funds received from the United States Government for the Sandy Grove Presbyterian Church property and any interest accruing therefrom,

Provided, That the following be elected to serve as follows: S. J. Cameron and Neal A. McFayden for a term of one year; Alex. B. Cameron and Frank S. Blue for a term of two years; and Alex Campbell for a term of three years.

Provided, That the above named trustees be elected thereafter as their terms expire for a period of three years.

Provided, That in case of a vacancy or vacancies by resignation or death, Presbytery elect as successor or successors lineal descendants of members of the Sandy Grove Presbyterian Church and those elected themselves members of the Presbyterian Church in the United States.

RESOLUTION CONCERNING THE DISPOSITION AND USE OF FUNDS

Resolved, That the funds received from the United States Government for the Sandy Grove Presbyterian Church property be kept intact except as hereinafter provided.

Provided (1) That a sufficient amount of the principal, \$6,000, and accrued interest, be expended by the trustees to enclose the cemetery with a desirable and suitable enclosure.

Provided (2) That a sufficient amount of the principal, \$6,000, and accrued interest, be expended by the trustees to mark with suitable, simple markers, the graves in the cemetery, where necessary.

Provided (3) That a sufficient amount of the interest accruing from the principal be expended by the trustees annually for the purpose of keeping up the cemetery and for making repairs to the church building that may seem wise and necessary.

Provided (4) That a sufficient amount of the principal, \$6,000, and accrued interest, be expended by the trustees for the purpose

of printing the History of Sandy Grove Church now in course of preparation.

Provided (5) That the interest annually from the balance of the original sum, which is six thousand dollars (\$6,000), after the above mentioned expenditures have been made, be replaced with the said balance until the principal is again \$6,000. Then the annual interest is to be contributed to some benevolent cause of the Presbyterian Church in the United States.

Provided (6) That the trustees lend these funds, keeping them intact to the best advantage possible, safety considered, preferably in the channels of the Presbyterian Church in the United States.

Provided (7) That in the event that the Government Reservation known as Camp Bragg or Fort Bragg is abandoned or in any manner disposed of by the United States Government the trustees may buy this site, or one in this community, in their discretion suitable for the purpose of reestablishing a Sandy Grove Presbyterian Church.

Provided (8) That in the year 1940 if the funds are still unused for the purposes mentioned in the seventh section above, i.e., for the purchase and reestablishment of a Sandy Grove Presbyterian Church in this community, they shall, after setting apart an amount, the interest from which is sufficient for the annual upkeep of the cemetery, dispose of the remainder for any Presbyterian Church or Presbyterian Churches or for any benevolent cause or causes of the Presbyterian Church in the United States.

THE MEMBERSHIP OF THE CHURCH

Bethune, Mrs. Ann
Bethune, Isabella Caroline
Bethune, Andrew Jackson
Bethune, Mrs. Sarah Ann, wife of A. J.
Black, Mrs. Mary, wife of John
Black, Mary
Black, Annie
Black, John
Blue, Neill McKeithan
Blue, Mrs. Eliza, wife of Neill

Blue, Sarah Ann
Blue, Eliza Newel
Blue, John
Blue, Neill
Blue, Lydia Margaret
Blue, Daniel J.
Blue, James A.
Blue, Jennett S., wife of James A.
Blue, Mrs. Mollie, wife of Lauchlin Alex.
Blue, Lauchlin Alex.
Blue, Mrs. Mary E., wife of Neill S.
Blue, Frank Smith.
Bethune, Lauchlin Alexander
Bethune, Maximeliam D.
Bethune, Miss F. I.
Buchan, Daniel M. L.
Brock, Deems B.
Brock, Daniel A.
Brock, David Rufus
Brock, Mary
Beard, Effie
Brock, Flora
Brock, Mallie
Beard, Katie
Black, Neill
Brown, Claud C.
Campbell, Alexander
Campbell, Mrs. Effie, wife of Alex.
Campbell, Mary
Campbell, Duncan M.
Campbell, Daniel B.
Canady, Alexander
Campbell, Margaret L.
Campbell, Sarah L.
Campbell, John A.
Campbell, Mary, wife of Murdoch
Campbell, Sarah
Campbell, Mrs. Mary, wife of Peter

Campbell, Caroline
Campbell, Catherine V., wife of Daniel L.
Campbell, Mrs. Mary, wife of Norman
Currie, Mrs. Margaret, wife of Duncan
Chappel, Mrs. Anna, wife of James
Chappel, John M.
Currie, John C.
Currie, Mrs. Margaret, wife of John C.
Currie, Caroline
Currie, John Calvin
Currie, Angus D.
Currie, Isabella Amanda
Currie, Margaret Jane
Currie, Newton Bethune
Campbell, Murdoch
Campbell, Alexander
Campbell, John
Campbell, Walter D.
Campbell, Mattie Lee
Currie, James B.
Campbell, Beulah Scot
Campbell, William Christopher
Campbell, Reena Lee
Campbell, Alberta Virginia
Campbell, Malcom Ralph
Clark, Christianna Jane
Chappell, Ella Florence
Chappell, Mary Margaret
Cameron, Samuel J.
Cameron, Christiamma C.
Cameron, Samuel Carlton
Cameron, Beulah Smith
Cameron, Eddie Watts
Cameron, John A.
Cameron, Annie E.
Cameron, John McNeill
Cameron, Margaret Jewell
Cameron, Margarete

Campbell, Maggie
Campbell, Alex
Chappell, William M.
Chappell, Duncan
Chappell, Malcom Monroe
Chappell, James Alton
Chappell, John Thomas
Cameron, Alex. Blue
Cameron, John Bryan
Cameron, Juanita
Cameron, Frank
Cameron, Ida Rebecca
Cameron, Sarah Margaret
Currie, John Angus
Currie, Lonnie
Currie, Ida L.
Currie, Charity
Cameron, John Marsh
Campbell, Sarah Margaret
Campbell, Daniel N.
Campbell, Neill L.
Davis, Flora Ann
Edwards, Harriet N.
Finlayson, Christian
Finlayson, Cothran
Ferguson, John
Gillis, R. D.
Gillis, Mrs. Nancy
Gillis, Murdoch
Gillis, Duncan J.
Gillis, Roderick A.
Gillis, Neill Whitfield
Gillis, John A.
Gillis, Mrs. Catherine J. wife of John A.
Gillis, Evander
Gillis, Mrs. Mary, wife of Murdoch A.
Gillis, Jonathan
Gillis, Sarah Jane

Gillis, Margaret Eliza
Gillis, Sarah Catherine
Graham, Alexander
Graham, Mrs. Ann, wife of Alex.
Graham, Eliza
Graham, Catherine
Graham, Mary
Graham, Martha
Gillis, Archibald A.
Gillis, Mary Alice
Guin, Jane
Guin, Duncan James
Guin, William C.
Guin, Archibald A.
Gillis, Malcom
Graham, Laura Bell
Gillis, Annie Jane
Gillis, Annie Bell
Gillis, Florah J.
Gillis, Mary McNeill
Guiton, T. W.
Guiton, Charlotte E.
Guiton, W. J.
Guiton, M. C.
Gillis, Neill Rodrick
Gillis, Margaret Whitfield
Gillis, Annie Bell
Gillis, Evander
Gillis, Murdoch Watson
Gillis, N. W.
Gillis, Mrs. N. W.
Jernigan, Mary Alice
Jackson, J. A.
Leslie, Daniel
Leslie, Mrs. Florah Ann, wife of Daniel
Leslie, Alexander
Leslie, John
Leslie, Anna
Leslie, Sarah, wife of Alexander

Leslie, Catherine
Leslie, Daniel Newton
Leslie, Margaret
Leslie, Florah Scott
Leslie, Mary
Monroe, Peter
Monroe, Mrs. Isabella J., wife of Peter
Monroe, Evander
Monroe, Colin Alexander
Monroe, Edmund Marshall
Monroe, Archibald Cornelius
Monroe, Margaret Jane
Monroe, John P.
Monroe, Dugald
Monroe, Amanda, wife of Peter
Monroe, Mrs. Jane, wife of Dugald
Monroe, Dugald
Munroe, Malcom
Munroe, Margaret, wife of Malcom
Monroe, Mary Eliza
Monroe, Emma A.
Monroe, Margaret Ann
Monroe, Martha Jane
Monroe, Sallie I.
Monroe, Catharine
Monroe, Sophronia
Monroe, Rebecca
Monroe, Florence
McLeod, Archibald
McLeod, Sarah C.
McLeod, Murdock James
McLeod, Thomas Benton
McLeod, Isabel
McLeod, Sarah Catherine
McCaskill, Daniel C., Sr.
McCaskill, Mrs. Mary, wife of Daniel
McCaskill, Mary
McCaskill, Roderick
McCaskill, John

McDaniel, Daniel C., Jr.
McCaskill, Nancy
McDugald, Flora
McLeod, Pearlie C.
McDonald, John
McDonald, Angus
McDonald, Mrs. Sarah, wife of Angus
McDonald, John W.
McDuffie, Harriet Ann
McDuffie, Murdoch
McDuffie, Catherine, wife of Murdoch
McDuffie, Daniel
McDuffie, Duncan K.
McDuffie, Lovedy Catharine
McDuffie, Alexander
McDuffie, Christian, wife of Alex.
McDuffie, Margaret Ann
McDuffie, Sarah Catharine
McDuffie, Mary B.
McLeod, Lauchlin
McLeod, Mrs. Effie, wife of Lauchlin
McLeod, Anna
McLeod, Florah
McKeithan, Mrs. Christian, wife of John
McKeithen, Cinthia Ann
McKeithen, Lovedy Margaret
McKeithen, Daniel
McKeithen, Sarah Martha
McKeithen, Eliza Smith
McLeod, Mrs. Isabella, wife of Archie
McLeod, Mrs. Mary, wife of Archie
McLeod, Murdoch
McLeod, John Knox
McLeod, Sallie Ann, wife of A. Daniel
McLeod, Neill A.
McLeod, John O.
McLeod, Mrs. Catherine A. wife of Murdoch
McLeod, Daniel Arch.
McCraney, Malcom

McCraney, Mrs. Sarah, wife of Malcom
McCraney, William J.
McCraney, Mary Ann
McLauran, Robert
McLauran, Anna, wife of Robert
McLeod, Anna
McPherson, Nancy
McPherson, Catherine Ann, wife of J. D.
McCrummend, Neill
McGugan, Duncan
McGugan, Mary Jane
McKeathan, Christian Luola
McDuffie, Duncan Alex.
McDuffie, Effie Christian
McDuffie, Neill Henry
McDuffie, Daniel Murdock
McDuffie, Elizabeth Newel
McDuffie, Lou Ella, wife of Daniel M.
McDuffie, Mary Christian
McLeod, Norman C.
McLeod, Alice, wife of Norman
McDuffie, Harriet Ann
McFadyen, Lillie G.
McCraney, Jane
McCraney, Frances E.
Maultsby, Belle
Maultsby, John S.
McFayden, John J.
McFayden, Mary R., wife of John J.
McFayden, Neill Alexander
McFayden, Addie Bell
McFayden, Mary Ann
McFayden, John Thomas
McLeod, D. C.
McLeod, Mary E.
McLeod, Della Mae
McRacken, J. B.
McRacken, Mary Ina
McRacken, Leslie

McRacken, Ethel
McRacken, Cora Mae
McFayden, William Lacy
McFayden, Eliza Melvin
Patterson, Duncan
Patterson, Margaret Jane, wife of D.
Patterson, John Alexander
Patterson, Catharine Anne
Patterson, Florah Margaret
Patterson, Duncan
Patterson, Martin A.
Patterson, George W.
Peterson, Ann Jenett
Peterson, John
Peterson, Archie
Patterson, Alex McL.
Ray, Angus
Ray, Florah
Ray, Mary
Ray, Flora M., wife of Angus
Ray, Sarah Jane
Ray, Archibald G.
Ray, Jennet, wife of Archie G.
Ray, Mary F.
Ray, Jane
Ray, Flora Ann
Ray, Laney Amillia
Ray, Joana
Ray, Catherine Caroline
Ray, Archibald S.
Ray, Sarah, wife of Archie S.
Ray, Margaret Stewart
Ray, Effie Jane
Ray, David James
Ray, Mary Catharine
Ray, Harriet Ann, wife of Archie
Ray, Effie E.
Ray, Eliza
Ray, Effie Virginia

Ray, Mary, (col.) wife of Neill
Ray, Duncan
Ray, John C.
Ray, William D.
Ray, Martin A.
Ray, S. Vance
Ray, Duncan P.
Ray, Hugh A.
Ray, Florah Martin
May, Mary Elizabeth
Ray, Flora Jenett
Ray, Lydia
Ray, Daniel Angus
Rogers, H. J.
Rogers, Mrs. H. J.
Smith, Lovedy
Steward, George
Steward, Mary C.
Skull, Joseph G.
Skull, Elizabeth
Wilson, Sallie A.
Wilson, James

REGRETS

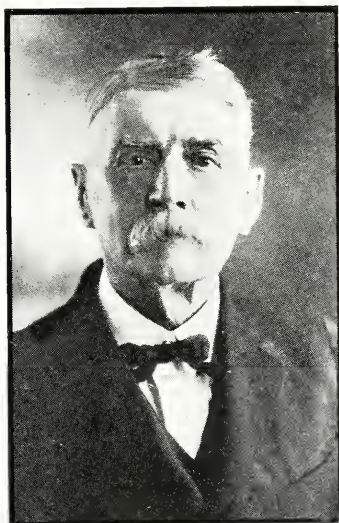
It is exceedingly regrettable on our part that we were unable to get pictures of three elders who were charter members of Sandy Grove Church, viz.: Peter Monroe, Archie McLeod, and John L. Campbell. We made every possible effort to get them but are very sorry to say that we were unable to do so. It would have added materially to this work if we could have secured them.

TWO LIVES OF EQUAL DURATION

Two of the sons of this Old Church: Daniel McDuffie, and Daniel McCaskill, were born the same day, joined Sandy Grove Church the same day, enlisted in the Confederate Army the same day, and both of them were wounded the same day and died the same day.

S. J. CAMERON AND FAMILY

S. J. Cameron was born February 14, 1848. He is the son of Samuel and Catherine Blue Cameron of Harnett County. He is a descendant of the Early Scotch settlers of the Cape Fear settlement. His great grandfather fought with the Vanquished Army at Cul-loden, and was forced to take the oath of allegiance to the British



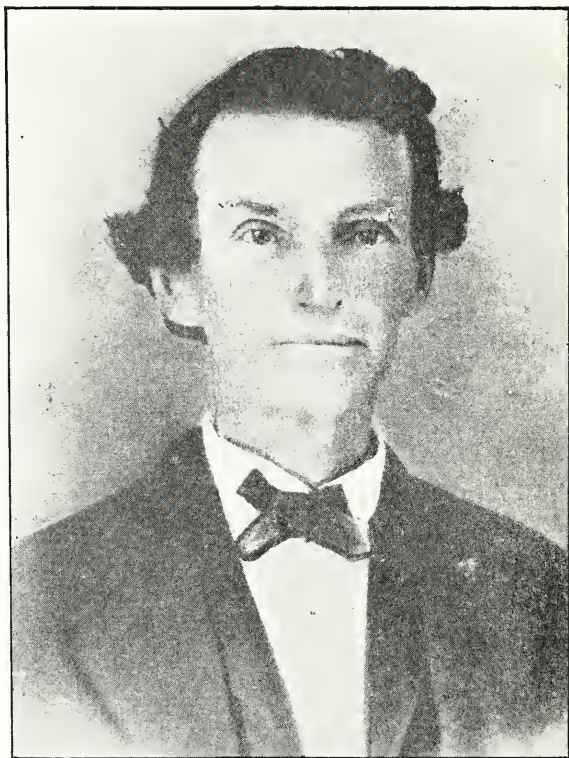
S. J. CAMERON

Crown. At the beginning of the Revolutionary War, like most of the Scotch he sympathized with the cause of his adopted country, and rather than to betray the solemn oath which he had taken he fled to Cuba where he remained until the end of the war. After the war was over he returned to Moore County, and lived there until the end of his life.

On December the 16, 1869 S. J. Cameron was married to Miss Margaret McKeithan, to this union was born five sons and three daughters. He was ordained Deacon in Sandy Grove Church, August 11, 1901, which office he held until June 17, 1917 when he was ordained Ruling Elder.

THE BLUE FAMILY

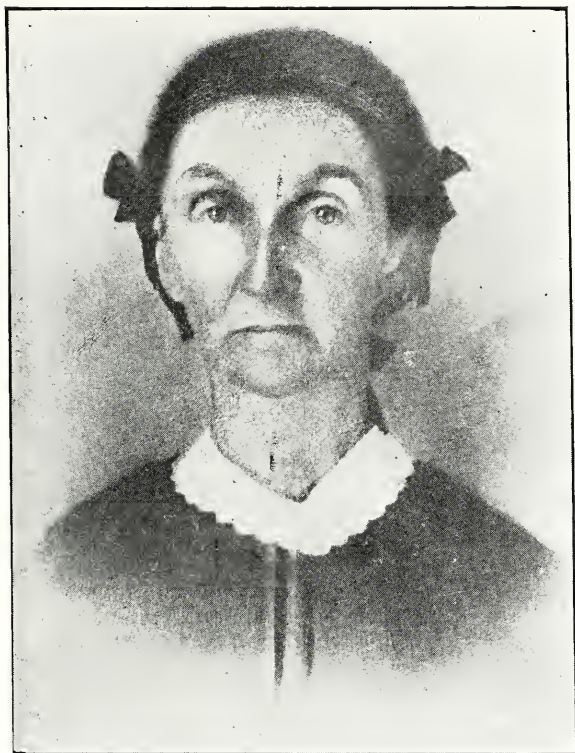
Neill McK. Blue, was a charter member of Sandy Grove Church, and was one of its most loyal supporters, giving of his time and money to the work of the church, and the uplift of his fellowman.



N. McK. BLUE

He was the father of six sons, and four daughters, viz.: Laughlin, John, Neill S., Daniel, Malcolm, James, Sarah, Catherine, Eliza, and Lydia. The two oldest boys answered the call of their country, and joined the Confederate Army. When the war was over they returned home to find, the once prosperous neighborhood had now been well nigh made desolate.

In the year of 1866 John and Neill S., united with Sandy Grove Church. And in 1873 John was elected Deacon which office he filled with ability until he moved his membership to

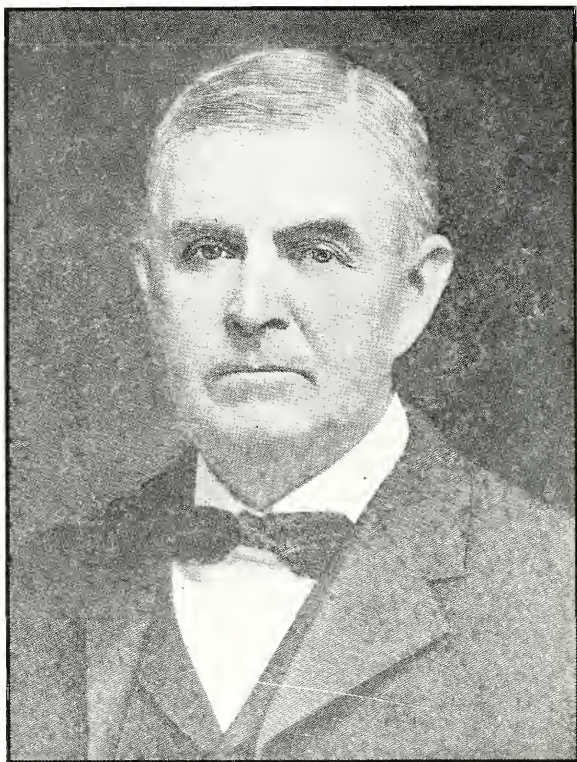


MRS. N. McK. BLUE

Bethesda, and was later ordained as Ruling Elder in that church.

In 1873 Neill S., was ordained as an Elder in Sandy Grove Church which office he holds at the present time. During all these 52 years the writer has been personally acquainted with him, and has never known him to shirk any duty that the office of Ruling Elder would place upon him. He was never too busy to visit the sick. He gave freely of his time and money to the church.

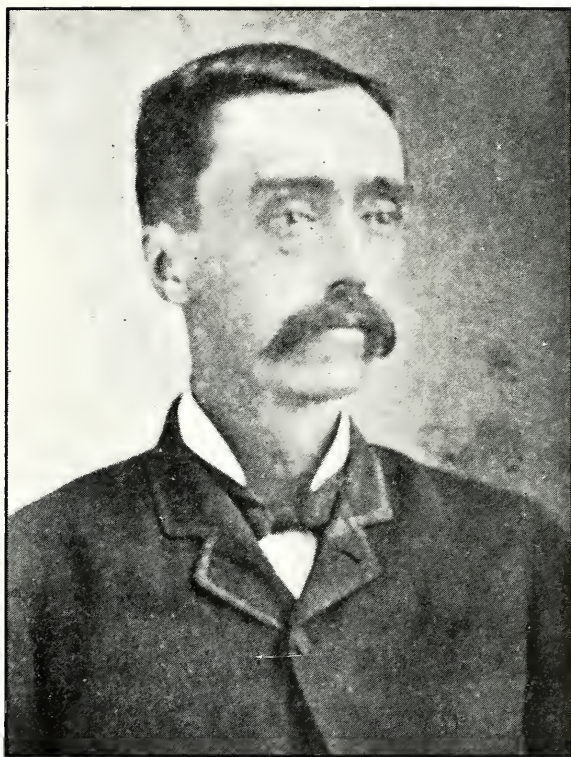
After the war was over Alexander, John and Neill S., engaged in the turpentine business, and for several years did most of their own work, and investing most of what they were able to earn in timbered lands.



JOHN BLUE

About 1890 John and Neill S., realizing the necessity for better transportation facilities for their own and their neighbors' products conceived the idea of and built the Aberdeen and Rockfish Railroad.

Circumstances which they in their boyhood could not overcome caused their education to be limited. By honest toil and loyal cooperation with each other they made a great success.



N. S. BLUE



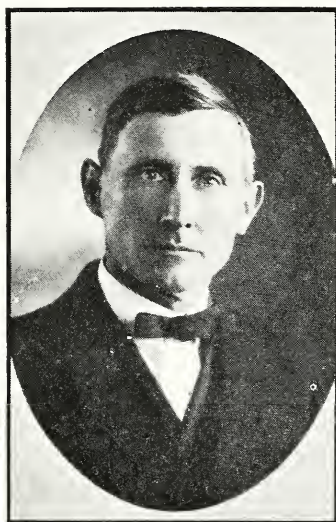
MRS. N. S. BLUE



L. A. BLUE

John Blue represented his county one term in the Senate of North Carolina, but refused a second nomination, choosing rather to attend to business matters, and let others look after the affairs of state.

All of the children were extremely faithful to Sandy Grove Church, and the cause of Christ.



E. W. CAMERON

MEMORIAL

Eddie Watt Cameron, son of S. J. and Margarett Cameron was born September 29th, 1882. He attended public school near his home, and also, the Raeford Institute. He was married May 6th, 1906, to Miss Sallie Powell of Crestview, Fla. In early life he professed his faith in Christ and joined the church. On June 17, 1917, he was made a deacon in Sandy Grove Church, which office he filled with distinction to the end of his life. He was a successful business man, and was always ready to give of his ability, his time, and his money to his church. On August 15th, 1925, after an illness of about three weeks in the Highsmith Hospital in Fayetteville, his spirit took its flight to the God

who gave it. On the following day his body was laid to rest at Sandy Grove in the shadow of the old church he loved so well. The great host of friends who followed him to his last resting place, and covered the mound with flowers, speaks louder than any words, the esteem in which he was held by all who knew him.



REV. A. D. CARSWELL

HISTORY OF SANDY GROVE CHURCH FROM 1924-1925

In 1924 the Rev. A. D. Carswell, went to Sandy Grove as stated supply, preaching every fifth Sunday, and on special occasions. The services have been well attended considering the long distance which the people have to come. The church has been almost abandoned ever since the United States Government

took possession of all the land for miles around the church. The members of the church are exceedingly loyal, and are never so happy as when they are worshipping under its roof. They have been used to good preaching all their lives and are absolutely intolerant toward anything except a Gospel message. At present they are holding services under great difficulty, because they live many miles away, and the roads are in very bad condition. But these faithful Scotch are unwilling to abandon the place of their spiritual birth. They were inoculated at birth with the spirit



M. A. PATTERSON

of perseverance, and nothing can thwart their plans but the power of God. They put duty far beyond expediency, and hold an obligation as sacred as life itself. These faithful souls will never forsake the assembling of themselves together in this old Sanctuary, to sing the songs of Zion, until God in His wise providence sees fit to summons them to join the Heavenly Choir.

On the third Sunday in September, 1924, we had a home-coming at Sandy Grove. No special invitations were sent out, but on preaching day we had a capacity audience. We are looking forward with great pleasure to the home-coming this year which will be held the third Sunday in September.

Date Due

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Patterson

History of Sandy Grove

Presbyterian Church

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